Vol. XVII OCTOBER, 1904 No. 10

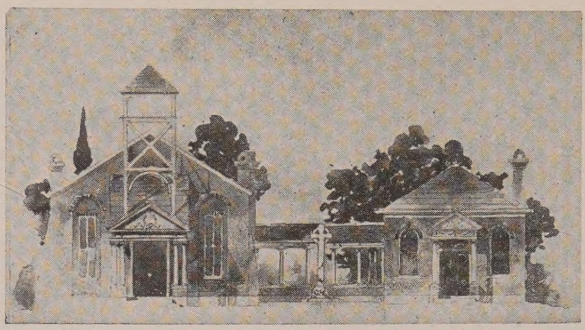
Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

Luther the Translator

(See Luther League Topic for October 23, page 16.)



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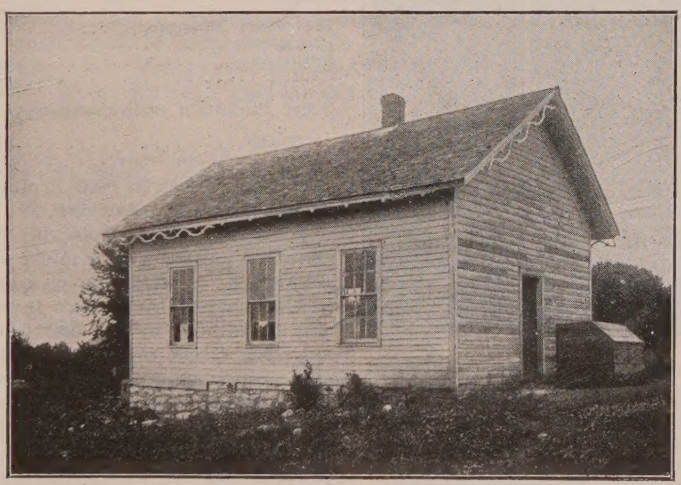
Of the Church—By the Church—For the Church

Luther League Review

First Lutheran Church in Kansas

By Rev. H. A. Ott

THE illustration on this page shows the first Lutheran Church of the General Synod west of the Missouri River and the first Lutheran Church of any kind erected on Kansas soil. It is still standing, a few blocks from its original location, at Valley Falls, Kan., and at present is used by a negro Methodist Episcopal congregation. The first Lutheran minister who came to Kansas was Rev. J. B. McAfee, a member of my congregation, who came to Kansas in the spring of 1855, only a few months after the territory had been thrown open for settlement. In August the same year he organized a Lutheran Church at Leavenworth, and succeeded in erecting a small church, which, however, was never dedicated; but both church and congregation soon failed to exist as such. In June, 1857, Mr. McAfee organized St. James' Lutheran Church at Valley Falls, and before mid-winter the same year the above building was erected. The congregation was composed of but a handful of people, and the work almost entirely devolved on the young pastor. The logs were hauled to the mill, and the stone from the quarry, by the pastor largely with his ox team. The lime for the foundation and the plastering was burned by the pastor in a kiln which he improvised in a rift in a ravine. For plastering lath he nailed thin boards on the studding, splitting into the same thousands of cracks with the use of an axe and wooden wedges, and then largely carried the mortar placed thereon. The carpenter work was done by a good old man, Father Shirk, assisted by his son Samuel. The siding was made from fine black walnut logs, and was all hand-planed, and the roof was shingled with the same kind of wood, hence the splendid preservation of the building to this day. The floor was covered with rough boards, and the seats and pulpit were made from planed walnut boards, unvarnished to this day. The fancy work, seen in broken portions, was put on when the building was erected, and it certainly looks very well after weathering 47 Kansas windy winters and scorching summers. The building was a humble one, indeed, only 20 x 30 feet, but a large one for



Kansas fully ten years before a railroad had entered the new territory. This building was used by the Lutherans of Valley Falls for many years, until it was replaced in 1887 by a nice brick structure. Not long ago, the Eastern Conference of Kansas Synod, in session at Valley Falls, adjourned to meet in this interesting building, the first and last pastor (the latter a colored man) being present, when a prayer was made, the doxology sung, and several speeches made in honor of this sturdy pioneer of Lutheranism in Kansas, but the most interesting of all were the reminiscences uttered by Father McAfee.

The Lutheran Church of Greater New York

IN an address delivered in Holy Trinity Lutheran Church, the Hon. Charles A. Schieren, former Mayor of Brooklyn, presented the following interesting facts concerning the Lutheran Church in Greater New ork. He said:

The Lutheran Church of Greater New York has a wonderful history. A generation ago it was very little known in this city; it is hardly a decade ago since it became the fifth largest denomination in this city, and

to-day it occupies the proud position of third in rank of the Protestant Churches in membership in Greater New York. Here are the most interesting statistics:

	Churches.	Members.	Property.
Manhattan and Bronx	52	19,270	$3,060,100
Brooklyn	49	23,614	1,956,000
Queens	11	2,457	96,000
Richmond	6	883	67,300
Totals	118	46,224	$5,180,340

While much has been attained, still greater honors are in store for the Lutheran Church in this city. On the cover of the eighth annual report of the Federation of Churches and Christian Organizations of this city (reproduced in the engraving), are the pictures of the representative men and monarchs of almost every civilized nation who are represented in this city. It gives the number of natives of each nation now residing here. George Washington represents the native Americans, numbering 737,477; Great Britain, King Edward, leads with 936,325 of his former subjects, including 725,511 Irish; Emperor William of Germany is next, with 789,782 of German bith; Emperor of Russia has 296,266 subjects; the Emperor of Austria, 21,971; the King of Italy, 220,408. Certainly a conglomeration of foreign tongues to Americanize and to provide and surround with proper Christian influences. What are we doing to supply them with the "Bread of Life?"

Here are the statistics of the Protestant Churches in Greater New York:

	Churches.	Members.
Protestant Episcopal	190	99,019
Presbyterian	117	49,081
Lutheran	118	46,224
Baptist	111	38,820
Methodist	155	36,302
Other Protestant denominations	301	90,773
Totals	994	360,219
Roman Catholics have	241	969,077

A total of nearly 1000 Protestant, and 241 Roman Catholic, Churches.

What we need most in this city are churches located in the midst of the teeming population; churches which come right down to the masses. While we build magnificent church edifices in the bon ton districts we must not forget the crowded districts, where only a few churches are to be found, and where those that were there have either been sold or abandoned and no substitutes left in their places. This is the most pressing work in this day and generation in our large cities. We educate our people, but give them very little religious instruction.

This very important work should receive the earnest attention of the laymen of our Churches; they should establish Mission Fields wherever needed and give them proper support; especially in the crowded section of the city. It will improve and elevate the masses, promote good citizenship, create public spirit in the hearts of the people, and lead young men and young women in the way of purity and love of Christian virtues.

May we all strive to bring the Gospel nearer to the masses, and not weary in well doing.

Luther League of America

The Evening Sessions

RECOGNIZING its duty to the church at large, and its opportunity to make an impression for right and religion upon a great community, the Luther League devoted the evening session of its convention at Buffalo to topics in which every conscientious citizen should have an interest, and gave them for treatment into the hands of men whose knowledge and judgment command the respect and attention of all thoughtful people.

These sessions were held in the large Convention Hall, at the corner of Virginia street and Elmwood avenue. The hall was prettily decorated with flags and bunting in the Luther League colors, and on the platform were heroic statues of Luther and the other Reformers. Behind the platform is located the great pipe organ, which was one of the wonders of the Pan-American Exposition, and which was presented to the city of Buffalo by one of its public spirited citizens. The hall seats more than 5000 people, and it was almost filled on Wednesday evening.

The first address was delivered by **Rev. R. B. Peery, Ph. D.,** lately a missionary from the United Synod South to Saga, Japan, now of Philadelphia. Dr. Peery's subject was "The Evolution of an Empire," and in part his address follows:

Many centuries ago one of the Old Testament prophets doubtingly asked, "Shall a land be brought forth at once? Shall a nation be born in a day?" We might say that this thing of which the old prophet despaired has been almost accomplished in Japan. A few short years ago she was an unknown and insignificant little land in an unfrequented part of the earth, but to-day she is the center of all life and is widely appreciated for her accomplishments in peace and in war.

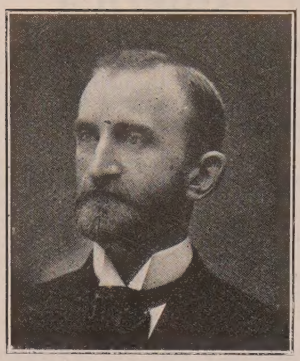
For centuries the Empire of Japan lived in seclusion and enforced retirement. It was divided up into many provinces, each with its own king, and these kings and provinces were continually making bloody war on each other. There was almost no intercourse between the different provinces. If a man from this province traveled over in the other province in most instances he was killed. The ground was undeveloped, there were no schools, no means of transportation, nothing that we prize here. All our Western civilization was wanting in Japan. In short, at that period Japan stood just where our English nation did 500 or 600 years ago. But in a few short years Japan has succeeded in putting off her old life and coming out from the seclusion and taking her place in the front among the great nations of the world. A representative government has been established, the laws of the country have been revised, and a system of schools has been established. It is possible for a man to pursue almost any branch of learning in Japan, just as he can here in our own land. We have in Japan a railway system not quite as good as in America. The Japanese people are rapidly becoming a commercial and a manufacturing people. They are still warlike, and the army and navy are the pride of the Japanese.

The world did not realize what a great change was taking place in Japan until the war between China and Japan began. The world said that China would soon destroy little Japan but in a few short and brilliant combats Japan brought her to her feet and the world began to open its eyes and see that Japan had been making progress. And now in this battle with Russia she is again showing the world she has made rapid progress. Japan is fighting a righteous war, if any war is righteous. She is fighting in the first place to make Russia redeem her pledges in regard to Manchuria. She is fighting, secondly, for her own existence, and she had just cause for beginning the war. Japan stands for representative government, for individual liberty, for personal freedom. For these reasons I give Japan my hearty sympathy and wish her Godspeed. I believe she will fight it out and come out all right in the end.

A friend of mine said, "I wish you would tell me how it is that those Japanese have jumped out of their skins?" He was wrong; the Japanese have not "jumped out of their skin"; they have simply been developing the man within the skin. The Japanese people are possessed of a nature which capacitated them to undergo this great change. The school boy in that land fully expects some day to be a great man; he will tell you he means to make a great name for himself, and that Japan, the land of the gods, is to be the foremost country of the world. Just as soon as the Japanese found out that while their country was sleeping a long sleep of 300 years the rest of the world had gone far ahead of her, then those people set about with their might and main to put their beloved country in its place in the world. Another trait of character which helped them in this revolution is their open-mindedness, or freedom from prejudice. Japan is possessed of this to a marvelous degree. Another quality of the Japanese mind is their capacity for imitating, for modeling after those they see in other lands. Give them a model and they can make anything and even improve on their model. Frequently this power to imitate is put down to the discredit of the Japanese. It is a very useful quality. There is not a great deal of room for originality in the world to-day.

Commodore Perry woke Japan out of her sleep, but he found a man there to wake up. When he went to Japan a change had been brewing. It would have come even if Perry had not come.

Japan was especially fortunate just at that time in possessing two teachers who were peculiarly adapted to introduce to her the life of the West and interpret it to her people. The first of these was Dr. Verbeck, a man of high intellectual capacity. When he went to Japan he was at once employed by the Japanese Government, and for over 40 years he was the trusted friend of the Government. He was the founder of their great university and its first president. He was the man who suggested the sending of the great embassy to the West in 1892, and in a thousand ways he helped the Japanese people at that period, and Japan has certainly acknowledged him as one of her own.



GEO. B. CROMER, LL.D.

REV. R. B. PERRY, PH.D.

Another teacher was Fukuzawa Yukichi. He had traveled and studied widely in Western lands and then he gave the whole of his life to an introduction of these Western ideas to the Japanese people. He never became a Christian, but he was a man of high moral character and the Japanese greatly honored him.

Many people are asking, "What of the danger of the 'Yellow Terror'? Will not Japan, with her increased capacity for working good or evil, turn to the latter and go back?" I believe fears of this are groundless. As soon might we expect to see our own country or England go back to their early civilizations as to see Japan retrace her steps. But just as we believe in America for Americans so Japan believes in Asia for Asiatics. They do not mean to crowd white people off the territory. They mean simply that they themselves shall not be unjustly and forcibly deprived of its possession.

What of the religion of Japan? The Government accepts our own principle of separation of Church and State. The constitution guarantees equal rights to every creed. There is no danger of the Government interfering with Christian mission work. About 140,000 of the people have embraced the Christian religion, and many of these people hold high positions. The Speaker's place in the Legislature has been held by a Christian for 12 years, some of the professors' chairs in the universities and colleges are occupied by Christians, and some large ships of the navy are commanded by Christians. But I would not have you infer that Japan is Christian. I wish that were so. The majority of her people are still bowing down to gods of wood and stone. How much they might do for Jesus if they were enlisted in His service! Japan is the gateway of the East, and is peculiarly adapted to the work of introducing to the other Asiatics our Western civilization and Christian religion. We cannot cease to pray for the day when they shall be enlisted under the banner of our King Emmanuel.

Mr. George B. Cromer, LL. D., former president of Newberry College, delivered an address on "Some Cardinal Points." Dr. Cromer's humor at the beginning of his address was much enjoyed. To his subject he spoke in part as follows:

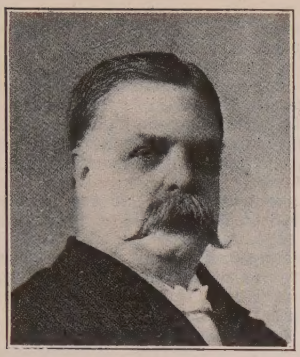
In the church where you are holding your sessions are banners recording a marvelous history of "day before yesterday," "yesterday" and "to-day." What of to-morrow? A pastor down in South Carolina—not a Lutheran pastor—tells a story of his baptizing some negroes. To make sure that the sacrament should be administered in an orderly manner he had the candidates meet him on the preceding Saturday for a rehearsal. "Now," he said, pointing to the first boy, "when I ask you to-morrow what your name is, you must give me your *first* name. Suppose *you* were to ask *my* name, I would say 'John Henry,' because that is my first name. And to-morrow you must all give me your first names just as I have given you mine. So the next day, when I asked the first boy his name, he said, 'My name is John Henry.' I thought it rather strange that he should have my name, but I did not question it and went on to the next, who also gave his name as 'John Henry.' And when the third boy gave the same name I began to think something was wrong. Just then Deacon Jones came tip-toeing up to me and said, 'Pastor, that boy's name is not John Henry; his name is Silas ever since he was born.' And I said, 'It might have *been* Silas, but it's John Henry *now*, and what's more, he's got to live up to it.'"

So I suggest to you Leaguers, don't forget that your name is "Lutheran" and that you must *live up to it.*

The first cardinal point I will mention, without reference to their importance in the order in which I name them, is knowledge. First, we must know why we are Lutherans, what our Church holds, what it sets apart, distinctively, from other denominations. You should know what our Church is doing. What do you know about the United Synod of the South? Your president said this evening that we are spread over a great deal of territory and are a world power. We are, and in places we are spread very thin. I tnought of the boy whose mother sent him out to set an old hen and who protested that he put 50 eggs under the one hen. The boy explained, "I just wanted to see the old thing spread herself." Knowledge of one another encourages fellowship and sympathy. This brings us to our second cardinal point, which is organization.

The Church to-day is groping after methods because it realizes that in some way it has failed to reach the people. We need organizations for teaching others and for actual service in the field. We need sympathetic fellowship and co-operation in the service of the Master.

Another cardinal point is loyalty—loyalty to an ideal. An ideal is an idea incarnate. We must put religion into the people of our country somehow. We complain of lawlessness.



REV. W. J. MILLER.

E. AUG. MILLER, ESQ.

What are we Lutheran people doing to remove it? We must begin with the young people, teaching them religion, righteousness and virtue. The agnostic Professor Huxley admitted that if he were forced to choose for his son between two colleges, one of which gave religious instruction and the other did not, he would choose the former, for, he said, under the conditions existing then he did not see "how the religious feeling, which is the essential basis of righteousness, is to be kept up without the use of the Bible." We are slow down South, but I do not know but that in some things we are a good example for you. For instance, down there we still believe that the Bible is the Word of God. We don't know any better, and may be it is better for us that we don't know any better.

My final message is, *expect big things.* We vaunt ourselves on the *bigness* of our country. We have gotten into the habit of reckoning everything by the dollar and the yard stick and the peck measure. We talk about success with our eyes shut. We are not able to see into the success of the future. You remember when the glory of Rome blazed as sunlight to the very banks of the Ganges and Euphrates and there was such pride in learning and culture in Greece? And then do you remember a Jew, a despised member of a despised race, with an *ideal*, gathering a handful of fishermen and walking up and down the dusty ways of Palestine, misunderstood and unappreciated by even His own friends and followers, on His way to Calvary? You remember how His enemies wagged their heads and said, "Come down, if you can, and we will believe you," and they buried Him that Friday, and then those Jews went home content? Do you remember it? Then came the glorious dawn of Easter morning. It is the wonder of the ages.

Let us Lutherans whenever we may be rallying to the cause of this blessed Church of the Reformation, appreciating the heritage handed down to us, go forward to make conquest of the earth.

The vocal music for this meeting was furnished by a double male quartette, who sang Woodward's "The Radiant Morn" and Holden's "Remember Now Thy Creator."

In at least two respects the Grand Rally on Thursday evening was the crowning event of the Convention. These two particulars were the number of people present, and the music. Of the 5000 or more seats in the great hall, not one was vacant, and some people were obliged to stand. And of the singing by that vast throng no adequate description can be given. Special music that would have delighted the heart of a critic, if he had come to the hall on a critic's mission, was provided by a chorus of nearly 300 voices selected from the choirs and the young people's societies of the churches of Buffalo, assisted by one of the city's best professional mixed quartettes, and under the leadership of Prof. Herman Schorcht. The numbers sung by this chorus were: Buck's "Festival Te Deum," Mac Farlane's "Angel Voices," and "Der Herr Ist Mein Hirte," written by Prof. Schorcht especially for this occasion.

One disappointment, however, was met by the people who gathered that evening. Hon. Peter S. Groscup, Judge of the United States Circuit Court, Chicago, who was to have delivered an address, telegraphed that on account of illness he could not be present. The Executive Committee pressed into the service the Rev. William J. Miller of Greensburg, Pa., who succeeded in pleasing his audience so well that the disappointment in not hearing Judge Groscup was easily borne. After the reading of the Scriptures and prayer, **E. Augustus Miller, Esq.,** of Philadelphia, was introduced, and addressed the Convention on "The Dawning of the Day." In part he said:

The question has been asked: "If our Church is all and possesses all that we claim for it, why is it that other churches planted beside ours and living under the same conditions frequently grow more rapidly and exhibit greater activity?" To make the question general, instead of local: "Why is it that our Lutheran Church, with a history that thrills and a faith unassailed and unassailable, an opportunity by reason of its early establishment and circumstance superior perhaps to all others, why is it that she does not occupy that position and exhibit that condition of prosperity in this country that all the above advantages would seem to warrant?"

Where must we look for the fault? Certainly not with her history nor her faith nor can we plead lack of opportunity.

Are we not right in asserting that could efforts have been made early in the history of the Church in this land to amalgamate the language of the one and the faith and worship of the other our position to-day would be vastly different from what it is? Failure to accommodate this foreign Church to the demands and surroundings of her new home earlier in her history, and the opposition with which the effort was met when finally made, has resulted in the loss of untold numbers of adherents, by whom other communions have been built up and enriched. The wave of indifference to Lutheran standards which swept over the country early in the last century carried down care for the faith and doctrines of the Church and lowered the standard of the music and other forms of worship. While the effort to re-establish these was being made, fields ripe to the harvest were necessarily neglected. To these three causes we believe can be attributed to some degree our failure to realize the fullness of our rightful prosperity.

But we rejoice in what seems a better condition of things. Within the past 10 or 15 years a new hope has come, a brighter and more extended horizon has opened to view. Our beloved Zion has come to herself. Lutherans of thought recognize that faith knows no linguistic bounds, that our mother Church is dearer than the mother tongue, and *her growth* of more importance than *its* preservation. We find also the age of indifference past. People are inquiring concerning the *how* of salvation. Our Church's history and doctrines are being studied. And, in addition, we are beginning to understand the mission and appreciate the possibilities of our Church.

Eight years ago at the second convention of the Luther League of America, at Chicago, the speaker in an address urged a more thorough organization of the Luther League, suggesting the power for good held within this movement, and concluded his remarks as follows: "The words of the sweet singing prophet of old come re-echoing down the corridors of time, and sounding in the ears of our sleeping Church, 'Awake, Awake, put on thy strength, O Zion; put on the beautiful garments, O Jerusalem, the Holy City.' And behold the fair sleeper is awakening. As loyal Leaguers, her faithful children, let us help to adorn her, even as a bride, and make her ready for the new day that is breaking through the darkness of a night that is past." To-night we are here ready to testify to the certitude of that which our former paper prophesied. The new day is here. The night of inactivity and slothfulness is past. No more by the Rivers of Babylon shall our mother Church sit and weep with harp unstrung and voice unheard, but her songs of rejoicing, of faith and triumph, shall be sung in a strange land, with voice attuned to the circumstance of her environment.

But what has given rise to this new condition of things? What potent factors have pulled away the curtain of the night and admitted the dawn of the new day? Among them all, none has been more powerful than the Luther League. Consider the effect the League has had upon the three causes we have submitted of the backwardness of our Church. It has helped solve the language question, helped to dispel indifference to our creed and forms of worship, and helped to arouse the Church to renewed activity. Our differences fade away in the face to face conference. How much better is this than to rush to pen and ink pot and published column to uphold our opinions and decry our opponents. How much is being done to awaken the youth of the Church to the standards of the Church. The Luther Leaguer can justly claim to be a Lutheran by conviction. The League endeavors to train its membership in good works.

There are some who yet see in the League a menace to be feared. They judge the League by those who misrepresent it. Many members and whole organizations of the Church are faithless to their principles but we cannot condemn Christianity because of that fact. You may dispute the claims of the League, question its right to or need of existence, cavil at its aims and objects, condemn it because of errors and indiscretions of its members; *but what of its works?* If you cannot believe its claims, judge it by its works. The day has dawned and our Lutheran Church shall be in the van of the fight against the powers of darkness. Her faith shall be the bulwark against which the forces of destruction, which seek to overcome our land, shall not prevail, and her works shall be known and praised of God and man. God help us all to be faithful to the call that has come.

The second speaker was **Rev. William J. Miller** of Greensburg, Pa., who at once captivated his audience by his gracious personality and his clever manner of fitting himself into a niche originally planned for another. His subject was "Why a Lutheran Church," and a few of his thoughts are here reported:

Combinations of forces and powers and energies are common to-day in every branch of industry and activity in the world. In fact, so completely have conditions been adjusted to this state of affairs that individual effort can scarcely hope to succeed. A plan that is used in so nearly every field of activity why cannot the Church use? Why cannot the Church combine? Why cannot *all* the Churches be united? I will try to tell you why there is, and must be, a Lutheran Church. There are reasons for the existence of other Churches. I do not say that we are the only one who has a right to live.

The first reason is because God brought it into existence. We cannot understand the beginning and history of the Lutheran Church any more than we can understand the lines on the face of the Sphinx. Why was it that Pope and princes could not stop the "babbling monk"? When we magnify the Lutheran Church we are not giving man the glory, we are giving it to God. God's purpose in calling the Lutheran Church into existence is quite evident. Its first mission was to hand out the pure Word of God. In this particular work Melanchthon is generally credited with superior scholarship. I do not consider him a greater scholar than Luther, because Luther was better able to separate error and truth. Another specific work of the Lutheran Church was to sweep out idols. Even the pure, good Virgin was included in this dethronement of every creature from the altar of worship. The third work of the Church of the Reformation was to declare the grand doctrine of justification by faith, and the fourth was to restore the right of private judgment.

But, it may be urged, now that these objects have been accomplished the Lutheran Church

may safely, and therefore should, retire. I do not concede such an obligation. There is more need for our Church now than ever before. People who see no danger in the present time, which the Lutheran Church, better than any other, is equipped to combat, certainly fail to properly interpret the signs. There is to-day an evil more subtle, more devilish, than any of former times. It works, not with sword and torch, but with force of logic, with the power of reason, and tries to teach that the Word of God *contains* truth, but that it is not *all* true. Let the critics tell me with certainty which *is* true and which untrue. It is the duty of members of the Lutheran Church to meet the critics on their own ground, but let us be *sure* of *our* ground. We dare not be clouded. I have heard a public speaker quote from the moral teachers, Plato and Aristotle and then from Jesus for comparison. We are to teach the world to accept Jesus' teaching, not only, but to accept Christ Himself.

And the question of the right of private judgment seems to be sadly in need of another revival for discussion. What, to-day, is becoming of the *man* in the world of corporations? On battlefields where dead have been buried are graves marked only by a number. These men gave not only their lives, they gave also their names for their country's good. How often to-day in shops and on streets do we see men known *by a number* to the interest that employs them. The Luther League must teach the rights of individuals. If the Lutheran Church religion prevailed, capital and labor would each recognize a *man* in the other.

Thank God, we are in a Church for whose existence we can give a reason. We pray that it may continue until the kingdoms of the world shall become the kingdoms of the Lord and His Christ.

Before the closing hymn was sung, President Stoever, in a brief speech, expressed appreciation of the long and faithful service done the League by Mr. E. F. Eilert, and on behalf of his associates presented him with a solid gold watch charm, with the Luther League emblem. The session was concluded by a few earnest words from the President and the singing of "My Country, 'Tis of Thee."

On the following day the League of Buffalo entertained the delegates by taking them on an excursion to Niagara Falls, where, after several hours were spent in seeing the many attractions of this, in some respects, greatest of the world's wonders, an informal reception was held in a large hall, and words of good will and mutual encouragement were spoken as a final farewell to the departing guests.

Luther League of Illinois

Tenth Convention, at Geneva, September 1-4

INTO the hearts of each of the 225 delegates and visitors who attended the tenth annual Luther League convention of Illinois was planted a seed of "Christian enthusiasm," and every one went home with a new resolve to work in the Master's vineyard. This was aroused by the general theme, "The Gospel of Good Works," which was woven into all the addresses and discussions during the sessions. The convention was held on September 1-4, in Geneva, St. Charles and Batavia, there being a distance of 2 miles between each of these pleasant and homelike little towns.

The first session was held in the Swedish Church at Geneva, the State president, Rev. Carl Christenson, pastor.

Rev. A. Ostrom of Aurora, president of the Fox River Valley District League North, welcomed the delegates and visitors on behalf of the district, and especially of the three local Leagues which were now acting as hosts. Mr. H. B. Fargo, Mayor of Geneva, delivered a short but sincere welcome to the beautiful little city. Rev. C. Christenson in a few well chosen words responded.

The opening sermon of the convention was preached by Rev. K. O. Eittreim of Creston. His text was taken from the Gospel of St. James 2:14-17. His theme was "Faith Without Works Is Dead."

Special music was furnished by a chorus consisting of the St. Charles, Geneva and Batavia choirs, and also by the Batavia Glee Club.

At the second session reports from the president, statistical secretary, treasurer, Executive and Extension committees were read. All showed the organization to be in a good condition, and that special efforts have been made by the offieers and committees to extend the work of the League throughout the State. The State League consists of 73 local and six district Leagues, with a membership of 5,500.

An address was delivered by Rev. Howard M. Heilman of Joliet on "The Bible as a Handbook for Christian Work." He said, in part, that the Bible is not used the way it ought to be. The present generation is not as familiar with it as our ancestors. He discussed the Bible as an influence upon character and life; the inspiration and courage received from the Bible; the Bible as an aid to meet the attacks of the enemy upon the Word of God.

Then a report from the National Convention was read by Miss Minnie M. Stohr.

The subject for the afternoon programme was "Preparation for Work." The "Devotional Preparation" was discussed by Rev. August Johnson of Monmouth. The preparation of a child and the necessity to prepare for any profession in life are apparent. For the Luther Leaguer, God's Word and prayer are necessary. It is also necessary to study the Word with a spirit of prayer. Through this study a greater intelligence and inspiration for good works will arise.

The "Educational Preparation" was discussed by Dr. W. L. Hunton of Chicago. He said: "The center of all our educational preparation is Bible knowledge. A thorough training is necessary these days for all secular callings; much more so for effectual spiritual work. This has been a fundamental principal of the League from its incipiency, as is evident by the Luther League Reading Course, which represents an important phase of Luther League work."

A large audience assembled in the church in Geneva on Friday evening.

The first address of the evening was delivered by Rev. L. M. Kuhns, who spoke the "Fore-Word." In an inspiring manner he told of the work of the League.

The second address of the evening was delivered by Dr. F. W. E. Peschau of Miamisburg, Ohio. His subject was "Lutheran Co-operation." He spoke in a manner which created a new interest in the Augsburg Confession. He spoke of its principles. He laid special stress on the Augsburg Confession as the basis for unity for the Evangelical Lutheran Church, saying, next to the Scriptures, we place the Augsburg Confession, and Lutheran unity brings about Lutheran co-operation.

A pleasant social hour was then spent in the church parlors in exchanging fraternal greetings.

At the fifth session the following officers were elected: Pres., Rev. Carl Christenson, Geneva; rec. and cor. sec., Miss Alvina Stut, Chicago; sta. sec., Miss May C. Mellander, St. Charles; treas., Mr. F. R. Watson, Chicago; Executive Committee, Rev. Chas. P. MacLaughlin, Chicago; Rev. C. O. Solberg, Chicago; Miss Minnie Peterson, Chicago; Rev. C. O. Solberg, Chicago, chairman of the Extension Committee.

The Committee on Resolutions recommended among other things that the return and record cards, prepared by the National League, be used for statistical purposes; that the office of statistical secretary be made subject to as little change as possible; that a pamphlet on methods of work in the District Leagues be issued, and that steps be taken to raise an extension fund, and the local Leagues were urged to do something for the support of General Secretary, and so the apportionment plan was adopted.

At the close of the business session a paper was read by Sister Malinda Munson of the Norwegian Deaconess House of Chicago. She spoke in a very earnest manner on "Influencing Others for Christ." She said, in part: "We exercise more or less influence upon our neighbors, much of which is done unconsciously. What influence do we exert? Is it for Christ? We cannot do this until we have answered the question, Am I a Christian?"

An interesting session was held Saturday afternoon in the Swedish Church at St. Charles. After the opening exercises a few words of welcome were given by Rev. J. Mellander, pastor of the church.

The subject for the afternoon was "Work in the Mission Field." The first paper was read by Alderman Adolph Larson of Chicago. He spoke in an interesting manner on "In the Inner Field." He urged all to do greater work in the homes, in Sunday school and in the church. We should carry our religion with us. "It is easier to be a Christian on Sunday than on Monday in the factory, store, office or kitchen. It is more pleasant to talk about religious subjects in Christian circles than to plead with those in our own homes, or with those with whom we associate. It is the duty of every Christian to belong to church, and to see that others belong. We can further the kingdom of God every day, each in our own sphere."

A second paper was read by Mrs. C. A. Ewald of Chicago on "In the Foreign Field." She made a very earnest and impressive appeal for more interest in foreign missions, and said that it was our duty to raise the standard of those who live in darkness. We can assist with our prayers, if we can do nothing else.

Mr. H. W. Thompson of Steward read a paper on "Home Influence," and said: "Home influence will prepare us for work in the Church, if the Word dwells richly in the home. Parental affection and filial duty will pave the way for a church in the home, where all will walk in inward prayer as in the presence of God."

An open parliament for practical methods was then conducted in a most interesting and profitable manner by Rev. L. M. Kuhns. It was opened by a paper read by Mr. J. H. Hanberg of Moline on "Proper Assignment of Work." A few thoughts from this paper on practical work, are: "We learn to do by doing. There is work for each one from the one who writes the papers to the one who brings flowers for the church, or

the one who passes out the hymn books. A most determined effort should be made among confirmants. Practical Christianity is to pass pleasant word among the worshipers, and to visit them in their homes. Lax church members can in this way be reached. The wholesome, religious, social or devotional exercises in the League should attract the indifferent ones, and gradually a love will spring up for things that are higher. Spread a little sunshine among the members."

League workers from various parts of the State took part and exchanging ideas for obtaining the most effective results in the local League.

The delegates and visitors, together with the local Leaguers of the three cities, enjoyed an outing in Pottawattamie Park, where supper was served and a pleasant time was spent along the Fox River.

On Sunday morning the delegates attended services in the various Lutheran churches of the three cities, where special Luther League services were held.

The Sunday afternoon meeting was held in the Swedish Church, Batavia.

An address of welcome was delivered by the pastor, Rev. C. P. Edblom.

Music was rendered by the Batavia Glee Club and the ladies' quartette from Aurora.

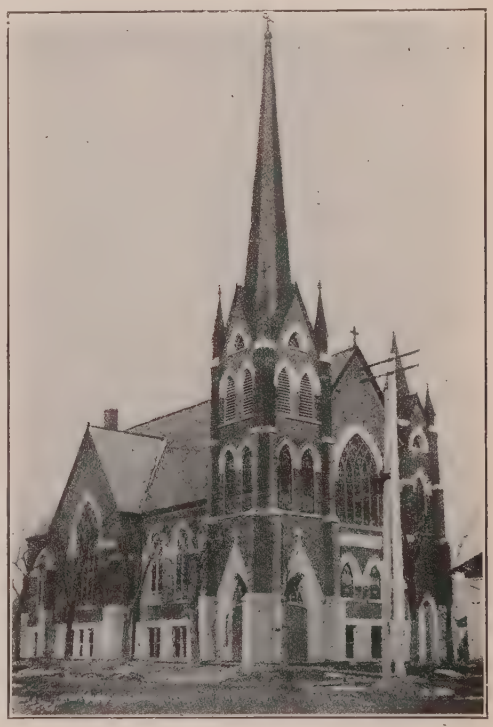
Rev. A. D. Crile spoke enthusiastically of good works which Luther Leaguers should do. The Lutheran Church does not limit what constitutes good works. Each one must depend on himself, guided by the good Book This necessitates that every one must read God's Word. We must know our Church. We must educate.

Prof. E. F. Bartholomew, D.D., of Rock Island spoke on "Christian Enthusiasm." He said that "true Lutheran enthusiasm is quiet, meditative, inward, like Mary sitting at the feet of Jesus. But it is a mighty power and influence. The spring of enthusiasm is the operation of God within. One cannot tell what true Christian enthusiasm is until filled with the Holy Spirit. A deep experience is a never failing spring of enthusiasm. It was the experience of 'The just shall live by faith,' which made Luther so earnest and zealous. The whole Christian Church needs a deeper experience of the truth of the Gospel to kindle true enthusiasm."

The closing rally of the convention, which was an enthusiastic gathering of 800 people, was held Sunday evening in Geneva.

The first address of the evening was delivered by Mr. M. C. Olson of Chicago, who spoke of "Work Without Prayer." He said, in part: "The Scriptures teach us to work. But in order to be your best in everything you must pray without ceasing, and God will give the increase. Work without prayer can only be done by those who are living without Christ. We must apply our heart unto every work, and then we shall see results. It was the exalted faith and constant prayers and simple trust which brought to a successful issue the grand and noble work of all who have been prominent in the Church of God."

The closing address of the convention was delivered by the General Secretary, Rev. Luther M. Kuhns. He aroused every one with his earnest appeal for more effective work. In part the speaker said: "We stand for an organization which stands for service. We



SWEDISH LUTHERAN CHURCH, GENEVA,
Where Sessions Were Held.

are in the work to see the largeness of service. He emphasized present duty. If there is anything to do, do it now, and we should meet the responsibility placed upon us. A determination to master and go on is the secret of success."

This closed the convention, and, as has been said in former years, so it can be truthfully said again that this convention surpassed all others in the State, in number of delegates and visitors and in interest shown, and it is hoped that a genuine Lutheran enthusiasm was raised, which will last as long as strength is left with which to work.

Luther League Topics

21st Sunday after Trinity. Oct. 23, 1904.

Luther as a Translator

(Rev. x : 1-11)

Historical Topic Reviewed by Rev. J. N. Lenker, D.D., Translator of Luther s Works into English

I shall never forget the impression received while visiting the German Department of the Library of the University of Minnesota, when Professor Mohr, the head of the German Department, attended by over 800 students of German, pointed with pride to the complete set of the handsome volumes of the Kaiser critical chronological edition of Luther's works, and added in German: "Luther had a remarkable talent for languages." We were pleased to learn that Luther's writings were gradually gaining their true central place in the literary activity of some of our State universities. He is being studied more and more outside of church circles, and not least as a linguist and a translator. He, like the Church that bears his name, was not a narrow, one-sided monoglot; but a broad, all-around polyglot character. It is well known that one-third of the 113 volumes he wrote were written in Latin, the language of the culture of his day and of the Roman Church he reformed. His first printed work, his commentary on the seven penitential psalms of David, and his last work, his great commentary on Genesis, were written in Latin. He thus wrote more or less in Latin through his whole life, and translated the best and deepest conception and expression of the Christian religion, as grasped by the Teutonic mind and heart, into the classic language of Romanism. He translated the honest, sincere, philosophic, religious German Martin Luther into the language of the Pope, and thus spoke to the whole educated world of his day, as well as to his uncultured Teutonic countrymen in their mother tongue. Luther translated himself—not somebody else—into Latin. In this, modern Lutherans, who translate the Reformed thought and spirit into the Lutheran world from English into German and Scandinavian, instead of the Lutheran thought and spirit into the Reformed world, from the German and Scandinavian into English, have an example worthy of imitation. The influence of Luther's writings in the Latin language upon civilization is little appreciated. It is the same Luther when he wrote Latin as when he wrote German. He did not try to change from a plain, frank, outspoken Teuton to a polished, smooth, diplomatic Roman or Frenchman. Luther was always Luther, and it is this that the world admires in him, and failure will crown the efforts of those who try to make him anything else in their translation of his precious writings, so providentially preserved to all generations. Luther tried to be what he was by the grace of God—an evangelical German.

But Luther did more than translate his thought and faith into Latin. He also

ENRICHED HIS MOTHER TONGUE BY TRANSLATING FROM THE HEBREW, GREEK AND LATIN.

His life work argues against the false notion that the study of foreign languages tends to weaken one in his mother tongue. He wrote: "I do not agree with those who apply themselves to but one language and despise all others. For I would rather educate the youth to be useful in foreign countries and to be able to converse with their people. It is right that the young men be educated in many languages, for who knows how God may make use of them in the course of time." Again, in his "Address to the Mayors and Aldermen of All the Cities of Germany in Behalf of Christian Schools" he advocates the founding of libraries, or "book houses," in connection with schools, and says: "In the first place, a library should contain the Holy Scriptures in Latin, Greek, Hebrew, German and other languages. Then the best and most ancient commentaries in Greek, Hebrew and Latin. Secondly, such books as are useful in acquiring other languages, as the poets and orators, without considering whether they are heathen or Christian, Greek or Latin. For it is from such works that grammar must be learned. Luther here wrote not what others might experience, but what he himself had experienced. He did more than translate Æsop's Fables, Latin Hymns, the Bible and other books into German. He gave to the classic language of Protestantism its depth and beauty, its expressiveness and form, its grammar and rhetoric, largely because of what he had drawn from foreign languages. Luther enriched his mother tongue by appropriating from other languages. In this he differed from his American, German and Scandinavian followers, who, instead of enriching and improving their English, as they might and should, they neglect and murder it.

Luther's *critiqué* are the Greek and Latin Church Fathers (see Luther's works in English, Genesis, vol. I., introduction, page 12).

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

It is evident he did not appropriate from them without discrimination. There are, indeed, dangers in reading and translating from other languages, especially that of getting a foreign spirit from a foreign language, as the German and Scandinavian Lutheran churches are in danger of doing when they learn English. But Luther not only avoided this; he used his critical talent and power freely.

If asked where in all the history of the activity of the human mind and soul we find the greatest monumental work in translation, we would without hesitation answer: In

LUTHER'S GERMAN TRANSLATION OF THE BIBLE.

This, it will be at once admitted, is the most difficult book to translate. Neither the Latin Vulgate, the English, Scandinavian, French nor any other translation equals the German. And yet it was practically the work of one man. Is it not remarkable that all the professors of the universities of Luther's fatherland have united at different times, with their advanced knowledge of Greek, Hebrew and German and of Bible knowledge, to produce a better German translation of the Bible than that of Luther's, and have failed? Luther's translation of the whole Bible is the best ever made. It stands in literature unexcelled in transferring the thought and spirit of a book from one language into that of another. He says himself that it was a difficult task to make the old Jewish prophets speak German; yet he succeeded so well that his Bible translation has been helpful to all Bible translators since his day, and will continue to be so in revising and retranslating the Word of God until every civilized and heathen dialect secure the most perfect translation of the Hebrew and Greek Scriptures into their vernacular.

LUTHER, THE PRINCE OF TRANSLATORS, OUR EXAMPLE AND INSPIRATION.

Complete English translations have appeared of all the so-called sacred books of the East, of the secular and religious classics of the Greeks and Latins, of Goethe and Schiller, of Calvin, &c., and why should not our Lutheran and our Luther literature be also translated in complete form? Lutherans, yea, our young Lutherans, can and should do it, and in doing it Luther, as the prince of translators, will be the best example and inspiration. Just at present our American Lutheran Church needs nothing more than a generation of competent translators to transfer into classic English from the German, Swedish, Danish and Norwegian our prose and poetry, our customs and usages, our music and culture, our mission and church work, our parochial and higher pedagogy, our Teutonic and our Lutheran spirit. Such literature should be the center of the Carnegie and all public libraries, at least of every Protestant Teutonic country. As his translating the Bible, more than anything else he did, made Luther, so, we believe, all who engage in this work of translating will also be blessed.

By virtue of being a polyglot, a Babel church, by reason of the confusion of tongues, or a pentecostal church, we must necessarily be fair and favorable to all languages, and continue to the end of time to be a translating Church. May we never be a monoglot Church, as the Churches originating in England are!

God Grant that our Luther Leaguers, leagued together indissolubly by the spirit and writings of the immortal German Reformer, may be blessed in studying "Luther as a translator!"

August 30, 1904.

Reformation Day. Oct. 30, 1904.

The Ninety-five Theses

(Jude)

Historical Topic Reviewed by Henry E. Jacobs, D.D., LL.D.

Important as was the significance of the Ninety-five Theses, their publication was not attended by the demonstration which spectacular historians have delighted to picture. It is very doubtful whether they were nailed to the door of the castle church at Wittenberg by Luther's own hand. They were not prepared for the world, but for scholars. They were written, not in the language of the people, but in Latin, and were intended chiefly as the theme of a weekly debate among the students in the university. The door of the church was simply the bulletin board on which the professors habitually made such announcements. Luther had previously promulgated other theses, just as directly attacking current errors and abuses of the Papacy.

Many sparks fly before a conflagration is started, and it is not always the largest faggot that is responsible for the blaze. This was the spark that fell upon fuel under such conditions that human power could not quench it.

There is still much Popery in the Theses. They are not a clear and consistent presentation of the doctrine Luther afterward taught. But the principles are laid down which, as developed under the guidance of the Holy Spirit, were destined to effect the Reformation.

The very first thesis exhibits the great charm between the teaching that had hither-

to prevailed and that drawn from Holy Scripture by Luther. It is this: "When our Lord and Master Jesus Christ, says 'Repent,' he means that the entire life of believers should be a repentance."

The doctrine concerning repentance that had become decisive of all the teachings of the Roman Church, was that it was an act which had to be done before one could have the assurance of God's forgiveness. The doctrine of the Theses is that it is not so much an act as a state or condition, and that, instead of simply preceding the assurance of forgiveness, it is continuous throughout life. The Theses maintain that it follows as well as precedes faith, or rather that faith is in one sense included in repentance.

The scholastics had taught that repentance had three elements, contrition, confession and satisfaction. All three had to concur before the repentance would have such perfection that the forgiveness of sins would be assured. Contrition they defined as sorrow for sin arising from love to God; but as no one could have such contrition while under the sense of God's wrath, they invented the term "attrition," which meant sorrow for sin because of its consequences, and taught that when absolution was given God looked upon "attrition" as though it were "contrition." Every sin, therefore, in order to be forgiven, had be recognized and grieved over. Then it had to be confessed in all its details and circumstances. Where the confession was incomplete there could be no forgiveness. After confession to the priest he assigned a satisfaction, or penance, proportioned to the degree of the guilt, which had to be rendered to the extremest point. Every priest was thus made a judge, who had to keep in mind all imaginable circumstances of every kind of sin in order that he might properly adjust the penalty. It is no wonder that Liguori, the greatest of Roman Catholic casuists, exhorts the priest, on beginning to read the portion of his "Moral Theology" treating of the Sixth Commandment, to pray the Virgin Mary to keep his mind uncontaminated by the material he has there to study, in order to fit himself for the office of a confessor. Sin after sin has to be separately dealt with. If assured some sins are forgiven, those which he cannot recognize and grieve over and confess and make satisfaction for remain unforgiven and demand punishment. Then came the invention of purgatory, where satisfaction could be made for sins not recognized and confessed in this life. After the invention of purgatory came that of indulgences, by which the Pope, for the payment of a fixed price, could draw upon the superfluous merits of saints, and transfer them to the account of the one for whom payment was made, and thus relieve them of satisfactions due in purgatory.

Luther in two letters he has left—one to Leo X. and another to his spiritual father, Staupitz, has described how he attained an entirely different view of repentance by the study of the New Testament. Instead of meaning "Do penance," he found that it meant simply, "Have another mind" or "Be changed in mind and heart." Repentance is the dissatisfaction which one feels with self on account of sin. No one can be sufficiently contrite or make sufficient satisfaction for even the least sin. Every sin which we recognize does not stand alone, but represents what is far more heinous. As the pustule on the forehead indicates to the physician a diseased condition of the whole body, affecting all the organs, so each sin recognized is only the symptom or exponent of a diseased condition of the soul. Man's sinful state is the deep abyss whence each individual sin rises. In dealing with sin we must treat the root, and not simply with its shoots.

Hence, while the scholastics and Romanists paid chief attention to acts of penance, as opposed to acts of sin, the Theses indicates in its very opening words that repentance is a state of heart and life opposed to that sinful state whence all outward sins come. Make the tree good, and its fruits will be good.

Upon this foundation the Theses basis its attack upon various other errors that were then commonly taught. Luther did not understand at the time how completely the Pope himself, for whom he apologized, was responsible for these errors. The case was one where when you say A you must say B. Accept the First Thesis, and the Small Catechism and Augsburg Confession were sure to follow.

23d Week after Trinity. Nov. 6, 1904.

"The Life Everlasting"

(Matt. xxv: 31-46)

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Can man know of life everlasting without the Bible? Give the Scriptural proofs of the doctrine. Who will partake of eternal life? What will be the character of eternal life?

Lessons for our own lives: 1. *Everlasting life is a new kind of life.* That it continues forever is because its relations are with eternal things. But its continuance is not the chief thing about it. For the life of the godless to endure forever is not a blessing, but a curse. The blessedness of the life everlasting into which the children of God

enter consists in the quality of what is called "eternal life." To have eternal life means that the old carnal life, the life of this world, and of the unregenerate heart, is supplanted in the spirit of the renewed man by a life from God. This new life brings new hopes and joys, and involves the turning away from the old things that are loved by the man who has not eternal life. We do not, therefore, have to wait for the last judgment, to become partakers of eternal life, but then, in the presence of the Son of Man, our possession of the life which is of God will be recognized and attested before His throne, and the hindrances and weaknesses which have opposed it hitherto will be put away, and we shall enjoy eternal life in all its fullness, having no barrier or even veil, forevermore between us and our Lord. When we say in the Creed, "I believe in the life everlasting," we look therefore to the end, when that life shall be complete, but without forgetting that it means much more than immortality, and that we do not need to wait for the last day, to become sharers in the life. "He that hath the Son, *hath* the life" (I. John 5:12, and, firm in the faith that overcometh, shall never cease to have it.

2. *Faith waits for full fruition.* We know, or we should know, that everlasting life is even now a life of blessedness, a walking with God, a sitting with Christ in heavenly places, even while our habitation is on earth. But what that life will be when we see His face, and know as we are known, we can only faintly figure to ourselves. "Beloved now are we the sons of God, and it doth not yet appear what we shall be" (I. John 3:2). But we shall be like Him. His life in us shall be set free. "I believe in the life everlasting." Then we shall know it in all its bliss.

24th Sunday after Trinity. Nov. 13, 1904.

Woman's Missionary Societies of the General Council

(Acts xvi: 8-15)

Missionary Topic Reviewed by Mrs. Laura F. Fry, Philadelphia

One of the surest signs of the vitality of Women's Missionary Societies is the activity of their critics.

The opposition of unsympathetic criticism is the least formidable which women's organizations have to meet. Added to it is the opposition of those, both intelligent with regard to missionary achievements, and in full sympathy with missionary ideals and purposes.

Nor can the thoughtful student of mission matters afford to pass slightingly by the arguments which are adduced in support of their position. There is the financial argument, which points out the waste by the duplication of administration entailed by the maintenance of separate treasuries and offices. The argument of the man, who fears that the opulence of the women's treasuries is gained at the expense of the General Boards. He points out that we are robbing Peter to pay Paul—Paulina, perhaps I should say, and are dividing our strength. Then there is the argument of those who object to women's organizations on general principles. men's organizations on general principles. "The Gospel is one, the work is one; let us, then, unite in one great missionary reservoir all the streams of beneficence now turning the wheels of so many societies."

But there are things to be said on the other side. The financial objection, for example, will not bear inspection. True, a few dollars are deducted from missionary receipts each year to pay the administration expenses of the Women's Societies, but they bring to the general work a hundred dollars for every one spent in this way. By their army of unpaid officers and helpers, by their close contact with the local church, by their system of minute supervision, by their network of meetings and conferences, by their flood of missionary literature, they are the advance agents of missionary prosperity. The sowing and cultivating, and, I fear, harrowing of the home field, by these indefatigable Women's Societies, is one cause of the harvest of the past 20 years.

Moreover, such are the different conditions of the lives of men and women, that it is possible to secure from women what cannot be given by men—unpaid service. Men are the bread-winners. Ability must be paid for. But there are thousands of women, of wide vision and high ability, able and glad to give their services to this work.

How shortsighted, how wickedly wasteful, it would be if the Church of Christ should leave unutilized such resources—resources to be developed only by women's sharing in the burdens of missionary administration! We learn by doing. It is only because we have given a definite work, for which we are absolutely responsible, that the women of the Church have had laid on their hearts the cause of foreign missions.

It would be easy, were there space, to show that the second objection is not borne out by facts. The churches with the most active Women's Societies are invariably the most generous contributors to the appeals of the General Boards. Not that, alas! there are not still too many women who act on the principle of the woman who said to the patient collector, "I would like to know what

the heathen have ever done for me?" Or, again, there may be an occasional woman who sees no further than her yearly dollar to the Woman's Society. Even her dollar, however, represents 100 cents additional to mission funds, as without the annual pressure of the Woman's Society she would give nothing. But the membership of the Women's Societies is for the most part made up of those who love the Gospel of our Lord, and will measure their gifts by no lower standard than their loyalty and faith. An incident in my own experience will illustrate. Whilst one day speaking in a small church, I noticed in the audience a woman whose whole appearance spoke of deepest poverty, but there was a light in her faded face which fascinated me. I took occasion to speak to her.

Thanking me for the words I had spoken, confidentially she added "Two years ago I learned for the first time of this woman's work for woman, and each month since I have been able to put something into the treasury."

Her bent form straightened, her head lifted, and her eyes shone as she continued: "When I have given my gift, I am conscious that I am no longer simply a part of this little town, or even of this great commonwealth. I am a part of the forces which God is using in the uplifting of nations." I stood thrilled in her presence. It were useless to ask that woman if life were worth living. The secret of the Lord was hers!

As to the third argument, we accept all the premises and deny all the conclusions. We want no woman's gospel, but we remember that the first commission on the resurrection morning was to Mary Magdalene; and the work of the women's foreign mission societies for the women of our home churches is just beginning. We need their enlarged conception of life to make us more faithful to present duties, more courageous in solving hard problems, stronger to do the right and trust in God. If these missionary societies accomplished nothing more than to make Christianity mean more to us in the home churches, they would be worth every cent they cost. And until all Christian women have learned that the cross of Christ is not to be sung about, nor wept over, nor smothered in flowers, but set up in our pleasures; that He never commanded us to cling to that cross, but to carry it, the work of the missionary circle will not be done nor its warfare accomplished.

Finally, there is a work to be done on the foreign field which can be done only for women and by women. Our Lord gave it to us in a picture when He said, "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened." The final citadel of heathenism is in the home, and that fortress can be taken by women only. It seems such slow work, this gathering of children into kindergartens, this friendly contact with little groups of mothers, this teaching of needlework, this living one's own home-life through long, lonely years that seem to count for nothing. It is women's work, the patient hiding of the leaven in the lump until the whole is leavened. And there is no one agency which has such power to hasten the triumph of the kingdom of our Lord as this hidden work committed into the hands of women.—

—Excerpts from addresses on "Women's Missionary Societies," delivered at the Ecumenical Convention in New York, 1900.

25th Sunday after Trinity. Nov. 20, 1904.

A Thanksgiving Day Lesson

(Ps. 1 : 3)

Practical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: 25th Sunday after Trinity. Nov. 20, 1904. Why should we give thanks? For what are we to give thanks? How can we give thanks?

Lessons for our own lives: 1. *It should please us to give thanks to God.* There is a duty of thanksgiving, but the thanks which come from a sense of duty are not acceptable. You would not appreciate expressions of gratitude from any one, who, with the sternest and sincerest sense of duty, had no other impulse that led him to thank you. The whole spirit of this psalm is that of spontaneous, overflowing, joyous recognition of the goodness of God. The psalmist does not call upon his soul to bless the Lord, as if there were any need of urging a duty. His soul is blessing God, and he longs for every power of his spirit to find expression in the joyful grateful song. Why should we need to study causes for thanksgiving? What does it mean that we are so dull, so slow in praises? How can we use the Gloria Patri, the Gloria in Excelsis, the Hallelujah, and the many other parts of our service that breathe thanksgiving, with any other than full, earnest, eager hearts? It is because we are so full of ourselves, and of our selfish desires, so little thoughtful of God, and of His share in all the blessings of our lives. We are shortsighted. We behold the gifts, but do not see the Giver behind them. We are foolish. We either take the good things of our lives as matters of course, or else we applaud ourselves, our cleverness, our wisdom, our strength as their source. And, for the spiritual blessings which we can ascribe only to God, are they not, alas! too often, of so little worth in our estimation, that we do

not feel real gratitude for them? Yet, if all were right with us, it would be a joy, deep and true, to give thanks.

1. *It pleases God for us to give Him thanks.* That is strange. We would not think that He would miss our feeble notes from the chorus in which the angels, the saints and the morning stars continually join. But there is nothing that to Him can take the place of the strains from redeemed men, prasing Him. Oh, that He takes joy in our thanksgivings, is not that enough to call forth our paeans?

"Let those refuse to sing,
Who never knew our God;
But children of the Heavenly King
Must sound their praise abroad."

Topic Themes and Texts for 1905

By the Topics Secretary

At the recent national convention at Buffalo the report of the Committee on Topics, after considerable discussion, was unanimously adopted. That report included the scheme of Topic Themes for the next three years.

Below we give the first year, with accompanying texts. We follow the same general scheme as before, with slight variations: seventeen doctrinal topics based on the catechism—*i. e.*, Lord's Prayer and the Means of Grace; eleven Historical Topics, giving glimpses both of the early Church and Reformation times; twelve Missionary themes; twelve Biblical and Practical subjects. The arrangement, as heretofore, is made conformable to the general seasons of the Church Year, and historical topics are placed as near as possible on their own anniversaries. During July and August more practical themes have been assigned.

It is suggested that where societies print topic cards with names of leaders for three or six months of a year at a time they should make their quarters or half years agree with those of the following scheme; in other words, to follow the Church Year instead of the civil year. That would avoid a difficulty into which some programme committees throw themselves. There being 53 Sundays in this year, the second quarter will have to include 14 weeks' topics.

The editor hereby makes grateful acknowledgment of the very helpful work of all the writers who have so kindly donated time and labor and talent to make the Topics the helpful booklets they are. And we hope our Luther Leaguers will not fail to use the Topics department of the Luther League Review, as well as the Daily Bible Readings.

ADVENT, 1904.

November 27. December 4, 11, 18, 25.

I. Historical—THE APOSTLES' CREED. Acts 16 : 6-11.
II. Doctrinal—THE LORD'S PRAYER (Introduction). Matt. 6 : 5-15.
III. Missionary—THE BERLIN MISSIONARY SOCIETY. Acts 13 : 44-52.
IV. Doctrinal—THE NAME OF GOD (first petition). Lev. 22 : 26-33.
Christmas—Biblical—OUR GREAT MESSIAH. Luke 2 : 1-14.

EPIPHANY, 1905.

January 1, 8, 15, 22, 29. February 5, 12, 19, 26. March 5.

New Year—Biblical—THE CIRCUMCISION OF CHRIST. Luke 2 : 15-21.
I. Missionary—THE GOSSNER MISSIONARY SOCIETY. Acts 22 : 1-21.
II. Doctrinal—THE KINGDOM OF GOD (second petition). Luke 17 : 20-24.
III. Historical—CONSTANTINE THE GREAT. Luke 1 : 1-4.
IV. Missionary—INNER MISSIONS IN CITIES. Luke 9 : 1-6.
V. Doctrinal—THE WILL OF GOD (third petition). Isa. 14 : 24-27.
VI. Missionary—WHAT OUR WOMEN ARE DOING AT HOME. Luke 8 : 1-3.
Septuagesima. Historical—BONIFACE, THE APOSTLE OF GERMANY. Acts 18 : 24-28.
Sexagesima. Doctrinal—OUR DAILY BREAD (fourth petition). Matt. 6 : 25-34.
Quinquagesima. Historical—THE DARK AGES. Rom. 1 : 18-25.

LENT.

March 12, 19, 26. April 2, 9, 16.

I. Doctrinal—FORGIVENESS (fifth petition). Matt. 18 : 21-35.
II. Doctrinal—WATCHFULNESS (sixth petition). I Cor. 10 : 11-15.
III. Doctrinal—POWER OVER THE EVIL ONE (seventh petition). I Pet. 5 : 6-11.
IV. Doctrinal—CONDITIONS OF ACCEPTABLE PRAYER (conclusion). John 16 : 23-30.
V. Missionary—GIFTS OF LOVE OUT OF A PURE HEART. II Cor. 8 : 1-15.
Palmarum. Biblical—THE CHILDREN'S CRY OF PRAISE. Matt. 21 : 1-11.

EASTERTIDE.

April 23, 30. May 7, 14, 21, 28.

Easter. Biblical—CHRIST IS RISEN. Mark 16 : 1-8.
I Historical—JOHN HUSS. Acts 7 : 54 ; 8 : 1.
II. Doctrinal—WHAT WE HAVE LEARNED ABOUT PRAYER. James 1 : 1-8.
III. Missionary—WILL JAPAN BECOME CHRISTIAN? Isa. 35 : 1-10.
IV. Doctrinal—PRAYER; FORMS AND FREE: ADVANTAGES OF EACH. Ezra 9 : 5-15.
V. Historical—LUTHER AND MODERN LIBERTY. John 8 : 31-36.

PENTECOST AND TRINITY.

June 4, 11, 18, 25. July 2, 9, 16, 23, 30. August 6, 13, 20, 27.

Exaudi. Missionary—"AWAY FROM ROME." Eph. 6 : 10-20.
Whitsuntide. Biblical—THE PENTECOST OF THE GENTILES. Acts 10 : 34-48.
Trinity. Biblical—THE HOLY TRINITY. I Cor. 12 : 4-6.
I. Historical—THE DIET AT AUGSBURG. II Tim. 1 : 12-18.
II. Practical—THE MORAL ELEMENTS OF NATIONAL LIFE. Rom. 13 : 1-14.

(*Continued on page* 26.)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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I. S. RUNYON, NEW YORK, N. Y.

AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

Subscription, 50 Cents a Year.
Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

LUTHER LEAGUE REVIEW,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second-class Matter.
Publication Office, 131 Liberty St., New York.

Editorial

"I must work the works of Him who sent me, while it is day; the night cometh when no man can work."

"The surest way to be happy is to be busy."

In our work, whether for home or Church, it is well to remember that "It is not where you are, but what you are, that determines your happiness"; that "Success and failure lie, as a rule, in the man, not in his conditions. It is a man's duty not only to hold himself responsible for the kind of reward his work brings him, but to work cheerfully and courageously." We are often discouraged and become faint hearted because the desired results are not attained, and those for whom we labor and pray fail in accomplishing that which we hoped for them, but God in His Word shows us that labor for Him is not in vain, and assures us that "He that soweth righteousness hath a sure reward."

From various mission fields comes the cry for more helpers and for larger contributions, and at the same time the treasurers of the Mission Boards report a falling off in receipts. The call sounds loud to all Christ's followers to show their thankfulness for His great love by giving freely that His work may not be slackened. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but tendeth only to want. The liberal soul shall be made fat; and he that watereth, shall be watered also himself."

It is encouraging to hear that the Fall term of our Institutions has begun with a larger number of students than for years, and that more young men are offering themselves for the Gospel ministry. It should be the constant prayer of our Leagues that many of our members consecrate themselves to increased service for Him who laid down His life for us.

Recently one of our pastors suggested to his young people to take up the study of the First Reading Course that they might learn something of our Church, its doctrines and work, and a member of the congregation in middle life, who was present, said: "My wife was connected with a Lutheran Church when I became a Christian, and I united with her church; but I don't know what I should know about it, and I would be glad of the opportunity to become better informed about our Church." Knowledge increases interest, interest leads to work, and work increases benevolence.

After hearing, reading and enjoying the many good things brought to us through the

National League Convention at Buffalo, what are we going to *do?* It was a great Convention. It was inspiring. But are we going to let it inspire us to do something?

First of all it ought to set us to thinking. You cannot do good and effective League work unless you take time to think about it, and think definitely and to a purpose. Whatever your work or business in life, you know that he is the most successful who thinks and plans, and does not do his work at haphazard. If your League is to prosper during this year, somebody must do some hard and careful and definite thinking.

Our splendid National Convention ought to set us to praying. As we saw such earnest and wideawake workers, pastors and laymen, from all parts of our Church, gathered at that great Convention, our hearts were lifted up in a prayer of thankfulness. It means so much to our beloved Lutheran Church to have such men and women take time to meet and counsel for the upbuilding of Christ's Kingdom. How much there was in such a Convention to make us thankful to the Christ who calls men into His service. Let us then, as the Apostle, "Thank God, and take courage."

Out of the thinking and the praying must flow the working. Hard, faithful, persistent work will tell. We cannot dream ourselves into abiding results. We will have to "be about our Father's business" with a holy determination to stick to it and do our duty no matter whether any one else does or does not. The great need of our cause, as of every good cause, is men and women who will work and not shirk.

What a growing pleasure there is in working the works of God, when we truly love the Christ. There is no work so satisfying. There is no pleasure so deep and so rich. If our interest be half-hearted, the service is a task. If we throw our whole soul into it, it becomes an infinite delight. Let the call of this Convention, then, be to us a call to take up our work anew, with great joy and earnestness, that we may do our part to bring in the Kingdom.

Let us urge you to take up your Christian duties and responsibilities enthusiastically. It is a privilege, and a very great one, to be a co-worker with the Son of God in bringing in the day when God's will shall be done on earth as it is in heaven. It ought to arouse us from lethargy and indifference, and fire our hearts with enthusiasm. It is the holy enthusiasm of the Christ who said, "I must work the works of Him who sent me," "My meat is to do my Father's will." that makes great Christians. It is the Christians, filled with this holy enthusiasm, who carry forward the banner of the cross. These are they who, in the face of every kind of opposition and discouragement, carry the work steadily forward. Wanted—more such Christian workers. Will you be one of them during this year?

Publishers' Column

Special attention is directed to the offer found on page 3 of this number. To encourage the reading of our Lutheran Books, and particularly the books of our Reading Courses, this offer is presented to our readers in the hope that many will avail themselves of this opportunity to secure this excellent book, "The Lutheran Manual," at the same time assisting in increasing the subscription list of the REVIEW.

The September or Convention Number of the REVIEW was well received. Many favorable comments have come to hand. We hope that many who ordered copies of that issue will become regular subscribers. Are you urging the members of your League to take the REVIEW? A reader, renewing his subscription, said: "Permit me to express my sincere appreciation of the excellent character of the REVIEW."

Our young people have become so interested in making their churches beautiful by adding to the furnishings of the church those things which tend so much to embellish and beautify, that we have decided to institute a department for furnishing catalogues, lowest prices and full particulars on all such goods. See the announcement on page 5, of this number.

Luther League of Indiana

Seventh Annual Convention, Held in Logansport, Aug. 30 and 31

By C. Edward Derr

THE State Luther League of Indiana met in annual convention August 30 and 31, in St. Luke's Church (G. S.), Logansport, the Rev. W. S. Dysinger, pastor.

Despite the facts that comparatively few societies as yet compose the State League and that the convention was held in August—usually considered "vacation time"—the attendance was good, the interest intense, and the results far reaching, we believe.

Rev. Dysinger and his devoted people made us welcome in word and in deed. In his address of welcome the pastor said, in part: "We welcome you for what you are, for what you represent, and for what you stand. We are here to plan and labor for greater union and consequent strength as a State League." The President, Rev. W. J. Seiberling, of Mulberry, in a few well-chosen words responded, saying that for some it was a sacrifice to attend the convention, but that it was worth all the sacrifice to get acquainted and make possible the getting and dealing out of helpfulness. He said further that we were assembled to pray and plan for more effective work in the local societies, and this would mean strength and influence in the State League.

The president then introduced Rev. D. A. Lofgren of Michigan City, president of Laporte District League. Rev. Lofgren said that the Laporte District was composed of nine local Leagues and 250 members, and that he was glad to be present and learn of the State work.

General Secretary Rev. L. M. Kuhns then addressed the convention on "Echoes from the National Convention." Preceding the "Echoes" Rev. Kuhns said that the Indiana State League ought to undertake extension work throughout the State. He then told of the wonderful inspiration and uplift it gave to one to attend that great Buffalo convention. He said that the men were in prominence—a feature both commendable and encouraging. Reference was made to the general work of the National League, and the authorizing of the Executive Committee to prepare model constitutions for the unification and solidification of the work.

The evening session was an interesting and inspiring one. The service was in charge of the president, and special music was rendered by St. Luke's excellent choir. The address of the evening was delivered by the Rev. G. H. Gerberding, D.D., of Chicago, on the theme near to his own and the heart of every true Christian—"The Two Ministries." The doctor spoke of the two ministries: (1) The Ministry of the Word and (2) The Ministry of Mercy. This was a strong statement of facts concerning the two ministries and appeal for volunteers for both, and before the convention closed some practical results of his address were manifest. After the service at the church, the delegates and visitors were tendered an informal reception at the home of Mr. and Mrs. Dock.

The morning session was opened by Rev. W. J. Finck of Anderson in a unique way. He conducted a study of the Luther League Topic for August 28, giving with the same a few very helpful hints as to how an Historical Topic may be conducted to the interest and profit of the League.

In the president's report he said that there are 50 congregations in the State having young people's societies not belonging to the State League, and emphasized General Secretary Kuhns' suggestion looking to the extension of the League's work in the State.

The general topic for discussion at the convention was "How Can the Local League Help?" 1. Its members *(a)* to study the Word of God; *(b)* to be loyal to their Church; *(c)* to a deeper interest in missions. 2. The congregation *(a)* to hold its young people; *(b)* to reach the unchurched masses; *(c)* to increase the benevolent work. These several topics were presented respectively by Rev. P. C. Wike of Colburn, Rev. G. F. Dittmar of Rochester, Rev. L. J. Motschman of Fort Wayne, Rev. C. Edward Derr of Indianapolis, Miss Cora Kuntz of Camden, and Rev. M. E. Boulton of Mishawaka. An interesting and inspiring free discussion followed, and in all the study of the general topic was indeed helpful and suggestive, many practical points being brought out.

The following officers were elected for the ensuing year: Pres., Rev. W. S. Dysinger, Logansport; vice-pres., Rev. L. J. Motschman, Fort Wayne; cor. sec., Miss Cora Kuntz, Camden; treas., Louis B. Mayne, Camden; statistical sec., Rev. W. J. Seiberling, Mulberry.

(*Continued on page 26.*)

MÖLLER, BUILDER OF CHURCH, SUNDAY SCHOOL, CONCERT AND PARLOR PIPE ORGANS.
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Our Churches and Institutions

Greater New York

— The New York Lutheran Ministers' Association, which is continually adding to its membership, held one of its most interesting meetings in the Y. M. C. A. Hall, Second avenue and Ninth street, on September 12. Dr. Geo. U. Wenner read a very helpful paper on "The Conditions of Membership in Our American Lutheran Churches." Dr. G. F. Krotel opened the discussion, in which many others participated. The Rev. S. G. Trexler, at the next meeting, October 10, will read a paper on the subject, "How Can We Develop the Members of Our Congregations?" The Rev. Emil Roth will open the discussion.

— Rev. H. C. Wasmund, of Port Jervis, Pa., accepted a call to St. John's Church, Brooklyn, and began his pastorate on September 1.

Chicago

— On September 11 occurred the laying of the corner stone of the Concordia Church edifice at Byron and Seeley avenues. The sermon was preached by the president of the Illinois Conference, Rev. Dr. C. A. Hemborg, who also officiated at the laying of the stone.

— St. Stephen's is the latest addition to Chicago English Lutheran Missions. The initial service was held in the Harrison Street Hall, corner of Fortieth avenue, Sunday afternoon, September 3. Fifty-two people attended the service, which was in charge of Rev. Paul J. Gerberding. Addresses were delivered by Rev. H. B. Reed and the Mission Director, Rev. W. L. Hunton, Ph.D.

— The following is the programme in part for the third annual convention of the National Lutheran Library Association, held September 20 and 21 in Messiah English Lutheran Church of the Swedish Augustana Synod, corner Seminary and School streets, Rev. Adolf Hult, pastor: 1. "A Review of the Current Lutheran Literature of the Past Year," by W. K. Frick, D.D. 2. "Distinctive Features of Lutheran Literature," by Rev. S. M. Lutz. 3. "Our Young People and Our Literature," by Rev. G. H. Schnur, editor Luther League Topics. 4. "English Lutheran Literature in Foreign Lutheran Settlements," by J. Telleen, D.D. 5. "The Inner Development of the Literary Activity of the German People," by G. H. Schodde. 6. "Why and How We Should Read Luther's Writings," by J. N. Lenker, D.D. 7. "The Lutheran Seminary in Lutheran Institutions of Learning," by Rev. Adolf Hult.

Cincinnati

— The Ladies' Aid Society of the Walnut Hills Lutheran Church, Rev. Dana C. Johnson, pastor, has done heroic work for the church. In 15 years the society has raised $10,000 and paid it to the church.

Louisville

— Bethany Lutheran Church was formally organized September 11, at the morning service. A constitution was adopted, officers elected, and a call extended to Rev. C. E. Buschman. There are 28 charter members. This work is the outcome of the interest and efforts of the men's societies of the First, Second, Third and Grace churches of Louisville.

Atlanta

— Ground was broken on August 29 for the new building to be erected by the English Lutheran Church of this city. The address of the occasion was delivered by Rev. A. J. Bowers, D.D., of Newberry, S. C., and the pastor, Rev. E. C. Cronk, turned the spadeful of earth which marked the beginning of the work.

Syracuse

— Rev. Richard Schmidt of Beardston, Ill., has been called to the pastorate of St. Peter's Lutheran Church, to succeed Rev. Carl Zinssmeister.

Newark

— The Lutheran Church of the Trinity was organized in this city on Sunday, September 18, with 50 charter members. Rev. A. S. Hartman, D.D., secretary of the General Synod Board of Home Missions, presided, and addresses were made by Rev. J. B. Remensnyder, D.D., LL.D., president of the New York and New Jersey Synod; Rev. J. E. Heindel and Rev. E. E. Neudewitz. Rev. H. S. Rhodes was elected pastor. A suitable site for a church will be procured at once.

Jersey City

— Holy Trinity Church, Mercer street, observed its eighth anniversary on Sunday, September 25. Rev. Drs. J. B. Remensnyder, J. J. Young, G. U. Wenner, H. H. Weber and Luther Kuhlman were among the speakers invited to participate in the various services of the day. A new pipe organ was dedicated and two windows were unveiled to mark the occasion.

Bridgeport, Conn.

— The new church building of the First English Lutheran Church of this city, Rev. Herbert H. Hartman, pastor, was consecrated on Sunday, September 25. The service of consecration was conducted by Rev. J. B. Remensnyder, D.D., LL.D., president of the New York and New Jersey Synod. Rev. A. S. Hartman, D.D., the pastor's father, secretary of the General Synod Board of Home Missions; Rev. Luther A. Weigle and Rev. J. Luther Sieber participated in the exercises. The new edifice, though small, is attractive and churchly and occupies one of the most favorable localities in the city.

Toledo

— The beautiful new Gothic structure of the Trinity Lutheran Church was consecrated with appropriate services on Sunday, September 4. The consecration ceremony was performed at the morning service by the pastor, Rev. J. G. Neiffer, D.D., and the sermon was preached by Rev. G. W. Mechling, D.D. The congregation was organized in July, 1902, and now has a membership of 135, with a Sunday school of more than 150. It has been self-sustaining from the start, having received no financial aid from any source.

MISCELLANEOUS

— Rev. Dr. M. W. Hamma of Baltimore delivered an English address at the dedication of the great church at Speyer, Germany, August 31. Hon. Charles A. Schieren of Brooklyn, who was a liberal contributor to this edifice, made an address in German on the occasion.

— Trinity Lutheran Church, Ashland, Ohio, Rev. H. E. Simon, pastor, has come into the possession of a 50-acre farm bequeathed by the late Mrs. Margaret Kerr, an aged member who died last winter. The farm was sold recently for $3340.50.

Indiana State League

(*Continued from page* 24.)

During the afternoon Miss Clare E. Hazelgreen of Lake Station, Ind., identified with the Laporte District League, and appointed missionary to Porto Rico, was introduced, and made a very inspiring address. Among other things she said that her mother had had much to do with preparing her for this work by her words and giving her literature to read when yet a child; also, that too many say discouraging things to those thinking of going to the foreign field.

The following Extension Committee was appointed for the coming year: Revs. W. J. Seiberling, W. S. Dysinger, C. Edward Derr, L. J. Motschman, and D. A. Lofgren, president Laporte District League.

At the evening and closing session General Secretary Rev. L. M. Kuhns delivered an address long to be remembered by all present, giving tone and force to the entire convention.

The next convention will be held next August at Mishawaka, the Rev. M. E. Boulton, pastor, at which time and place a still larger and more helpful meeting is anticipated, in proportion to the diligence of the Committee on Extension. The State League of Indiana will make a better report at the next National Convention.

—The corner stone of the Home for the Aged, to be built at Chisago City, Minn., was laid on September 9. Rev. Dr. J. Fremling, president of the Minnesota Conference, officiated.

—St. John's German Lutheran Church, Reading, Rev. J. J. Kuendig, pastor, has purchased the chimes of bells now at the German Government building at the St. Louis Exposition, at the close of which they will be placed in the new tower of the church. The chimes are known as "The Sweet Evening Bells," and cost $5000, one member of the congregation giving $2000 and another member $3000 for the purchase of them.

—The Missouri Synod, at its recent meeting at Winona, Minn., appropriated $15,000 to buy a tract of land near Concord, N. C., where a college for the education of negroes for the ministry will be erected.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.

Luther League Topics

(*Continued from page* 21.)

III. Missionary—THE CHURCH'S ORPHANS. James 1: 22-27.
IV. Biblical—CONFESSING CHRIST. Matt. 10: 32-42.
V. Biblical—WALKING WITH JESUS. John 6: 64-69.
VI. Practical—THE GREAT EVILS OF OUR TIME. Phil. 2: 14-21.
VII. Biblical—REVERENCE FOR SACRED THINGS. I Tim. 3: 14-16.
VIII. Missionary—WHY SHOULD I SUPPORT MY OWN SYNODICAL MISSIONS. Matt. 10: 1-8.
IX. Biblical—THE BROAD WAY: THE NARROW WAY. Matt. 7: 13, 14.
X. Historical—A SERVICE OF SACRED SONG. Col. 3: 12-17.

FOURTH QUARTER.

September 3, 10, 17, 24. October 1, 8, 15, 22, 29. November 5, 12, 19, 26.

XI. Doctrinal—THE GRACE OF GOD. Titus 2: 11-14.
XII. Missionary—MISSIONARY WORK OF THE GERMAN IOWA SYNOD. Acts 28: 22-31.
XIII. Doctrinal—HOW IS GOD'S GRACE CONFERRED? Rom. 10: 11-21.
XIV. Historical—JOHN WICLIF. I Sam. 8: 1-9.
XV. Doctrinal—THE POWER OF THE WORD. Heb. 4: 12-16.
XVI. Missionary—GIVING AMONG THE JEWS. Mal. 3: 8-12.
XVII. Doctrinal—THE HOLY SPIRIT WORKS THROUGH THE WORD. John 14: 15-26.
XVIII. Practical—THE LUTHER LEAGUE AS AN EDUCATING AGENCY. I Cor. 12: 27-31.
Reformation Day. Historical—THE SPREAD OF THE REFORMATION. Acts 4: 17-21.
XX. Doctrinal—WHAT IS A SACRAMENT? Matt. 28: 16-20 (R. V.); Mark 14: 22-25.
XXI. Missionary—THE HALLE INSTITUTIONS. I Cor. 13 (R. V.).
XXII. Doctrinal—THE USES OF THE SACRAMENTS. I Cor. 11: 17-30.
XXIII. Historical—THE LEIPZIG DISPUTATION. Acts 18: 1-11.

Pennsylvania's Exhibit at St. Louis

Among the exhibits of the Pennsylvania Railroad at St. Louis is a model of the Pennsylvania, New York and Long Island railroad tunnel. This model, which is 33 feet long by 6 feet wide, with a depth necessary to show the scope of the work underground, shows a longitudinal section of the full length of the system of tunnels which will pass through Bergen Hill and then under the North River, Manhattan Island, and the East River, continuing under ground until they rise to the surface on Long Island. The scale of this model is 1 foot to 1,000 feet, or 1 inch to 83⅓ feet. The portals at both ends of the tunnels and sufficient area to show terminal facilities are shown.

There is also a model of the New York terminal station on Manhattan Island. The dimensions of this model are: Length, 31 feet 5 inches; width, 16 feet 1 inch; depth, 6 feet. Scale, ¼ inch to 1 foot. It shows the entire station, occupying two blocks, bounded by Seventh and Eighth avenues and Thirty-first and Thirty-third streets. It is left open, so as to show the interior sections to track level through the train shed, restaurant, waiting room and concourse, with carriage court entrances and offices. Three trains will be shown on the tracks at the track level.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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NEW YORK

New York City District

—The New York City League's first meeting of the season was held at the Church of the Holy Trinity, Central Park West and Sixty-fifth street, Rev. C. Armand Miller, D.D., pastor, on Tuesday evening, September 13, the president, I. S. Runyon, presiding. The report of the delegations to the State and National League conventions was presented by Mr. Frederick Ihlo. General Secretary Luther M. Kuhns addressed the delegates on the subject of the national convention. He complimented the New York League on its good organization, but said it has some close rivals in the West in point of activity and accomplishment. Upon recommendation of the president the League adopted a resolution guaranteeing payment to the fund for the support of the General Secretary a sum equal to 10 cents per member, or $70 from the district. Rev. Frederick H. Bosch and Rev. William Freas, Jr., the new pastors of St. Paul's and Bethany churches, respectively, were elected advisory members of the League. Both pastors expressed their interest in the League and pledged their co-operation in its work. The president stated that an illustrated report of the Buffalo Convention similar to the one given of the St. Paul Convention two years ago could be delivered if there is sufficient demand for it. At the close of the meeting Holy Trinity League served refreshments.

—The usual celebration of the birthday of Martin Luther will be held this year at St. James Church, southwest corner of Madison avenue and Seventy-third street, Dr. Remensnyder, pastor. The address of the occasion will be delivered by Rev. R. B. Peery, Ph.D., of Philadelphia, formerly a missionary to Japan. An unusually interesting celebration is expected.

—The Social Union of St. John's Church,

Rev. John J. Young, D.D., and Rev. Frederick Brezinski, pastors, celebrated its twentieth anniversary September 20. Addresses were made by one of the officers, by the pastors and the honorary members. A musical and literary programme was provided and refreshments were served. Mr. W. A. Lemcke is president of the Union.

Brooklyn District

— A regular business meeting of the Brooklyn District League was held on Monday evening, September 26, at St. Paul's Church, South Fifth and Rodney streets, Rev. Hugo W. Hoffmann, Ph.D., pastor. President Frederick L. Roth presided. Routine business was transacted and plans were completed for the celebration of Reformation Day, October 31, in the evening, at Emmanuel Church, Rev. Emil Roth, pastor. General Secretary Rev. Luther M. Kuhns will be one of the speakers at this celebration. The officers and committee on extension of work are beginning an active canvass of the district for accessions to the membership of the District League, and a generous response to their efforts has been made from several societies and is expected from others. "Impressions of the Convention," at Buffalo, were brought by Mr. I. Searles Runyon of the New York District League. The address was received with marked attention.

Rhinebeck District

— The Luther League of St. Luke's Church at Valatie, Rev. G. G. Whitbeck, pastor, held its semiannual election on September 19, at which time the following officers were chosen: Pres., J. M. Reynolds; vice-pres., Miss F. C. Dennis; cor. sec., Miss Jessie E. Hess; rec. sec., Arthur Dexheimer; treas., Mrs. G. G. Whitbeck; organist, Miss Hilda Dexheimer. The treasurer's report shows a balance of $14.68 on hand after a contribution of $12.96 to benevolence. It was also voted to meet in full the Luther League of America's request for a contribution of 10 cents per member for the support of the General Secretary.

— The Luther League of St. John's Church, Hudson, Rev. Paul W. Koller, pastor, furnished the funds to decorate the interior of the church. The reopening was marked by a special service on Wednesday evening, September 21, at which the sermon was preached by Rev. Chester H. Traver, D.D.

Albany District

— The Luther League of the Albany District will meet in annual convention on October 18, morning, afternoon and evening, in Trinity German Lutheran Church, Albany, Rev. H. Liebich, pastor. We most cordially invite all Leagues and Societies of every Lutheran Church in the Albany District, whether formally connected with the District League or not, to send delegates and visitors. We expect to have a profitable and entertaining convention.

ARCHIBALD A. CONEY, President.

NEW JERSEY

— The ninth annual convention of the Luther League of New Jersey will be held in Grace Evangelical Lutheran Church of Newark, N. J., the Rev. M. S. Waters, pastor, on Tuesday, November 8. The first session will begin at 2 o'clock in the afternoon, the evening session at 7.30 o'clock. Each society is entitled to three delegates. Absent delegates are entitled to representation by duly accredited alternates. Upon the blanks furnished to each society the names

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of delegates and alternates, with their addresses, should be sent to Mr. Jacob Martin, chairman of the Credential Committee, 162 Catherine street, Elizabeth, N. J., before November 5. Delegates should report to the Credential Committee immediately upon arrival, so that the roll can be prepared for the opening session. Societies desiring to connect themselves with the State League can secure application blanks and information from the Rev. Emil J. Keuling of Perth Amboy, N. J.—REV. CHAS. T. MCDANIEL, President, 204 Tenth street, Hoboken. MISS ELISE SCHULTZ, Corresponding Secretary, 23 Reed street, Jersey City.

PENNSYLVANIA

— The eleventh convention of the Luther League of Pennsylvania will be held in the First Lutheran Church, Pittsburgh, Rev. D. H. Geissinger, D.D., pastor, October 18 and 19. There will be two sessions on the first day and three on the second. The general subject for the convention is "The Luther League: Upward; Downward; Outward." The speakers at the day sessions include Miss Zoe Belle Hirt, Erie; Rev. A. S. Fichthorn, Philadelphia, and W. H. Rupple, Esq., Somerset. The speakers for the evening sessions will be E. Aug. Miller, Esq., Philadelphia; Rev. A. J. Turkle, D.D., Allegheny, and Rev. J. E. Whittaker, D.D., Lancaster. Any society of whatsoever name connected with a Lutheran Church or Lutheran institution of learning, and all Central or District Associations in Pennsylvania, are entitled to membership, with representation as follows: Each local or individual society, two delegates; each Central or District Association, five delegates. All credentials must be sent to the chairman of the Credentials Committee, Fred. H. Marx, Esq., Reading, Pa., before October 10. Absent delegates shall be entitled to representation by duly accredited alternates. Delegates and visitors should apply to H. L. Hungerford, Wilkes-Barre, before October 15 for card orders, which will entitle the holder to reduced rates, provided 100 such tickets shall be used. It is important that as many as possible of those attending the convention shall take advantage of this form of ticket, as the reduced rate is contingent on the sale of the above specified number of tickets. Blank forms for credentials will be mailed to each District Association and to each local society whose name appears in the last report of the Statistical Secretary. If any society does not receive credential blank before October 1 application for same should be made to the chairman of the Credentials Committee, Fred H. Marx, Esq., Reading, to whom all credentials must be returned, when properly filled out, before October 10. All inquiries regarding hotel or boarding house accom-

modations and rates should be sent to Chas. W. Fuhr, Pittsburgh, chairman of the local Committee of Arrangements. A cordial invitation is hereby extended to every Lutheran clergyman of whatsoever synodical connections to attend this convention. It is sincerely hoped that every Lutheran Society in the State will be represented by its full quota of delegates and as many visitors as possible. The Executive Committee wishes this to be the greatest convention in the history of the Luther League of Pennsylvania, inasmuch as it will celebrate the tenth anniversary of this body. The local Committee of Arrangements is leaving nothing undone that will insure a cordial welcome and a profitable time to all who attend the convention. Let the response to this, the official call for the convention, be most hearty and representative.

A. RAYMOND BARD, President.

—The Rev. Elmer Frederick Krauss, D.D., professor of N. T. Exegesis in the Chicago Lutheran Theological Seminary, and Miss Emma Alice King, daughter of Mr. and Mrs. Amos King of Jeannette, Pa., were united in marriage on the evening of September 20, 1904, in the Church of the Holy Trinity, Jeannette, Pa. The ceremony was performed by the Rev. Luther D. Reed, pastor of Holy Trinity, assisted by the Rev. Charles K. Fegley, of Emanuel Church, Allegheny, Pa., the pastor of the bride. Mrs. Krauss is the secretary of the Pennsylvania State Luther League.

Pittsburgh District

—A meeting of the officers of local Luther Leagues, held in First Church, Grant street, Pittsburgh, on Tuesday evening, September 13, was an enthusiastic one. Every effort is being put forth on the part of the young Lutherans to make the State Convention, October 18 and 19, a success. A chorus of about 75 voices was organized some time since, and is rehearsing faithfully. A final meeting for the promotion of local interest in the convention will be held on October 11.

Schuylkill County District

—The eleventh annual convention of the Schuylkill District League was held Monday, September 5, in Zion's Church, Girardville. In the unavoidable absence of the president, F. W. Sanner, Tremont, Frank L. Brown, Auburn, was elected president *pro tem.* Geo. Kautter, Esq., Girardville, welcomed the delegates, and Rev. J. H. Umbenhen, Pottsville, responded. The treasurer's report showed the League to be in a healthy condition financially. The statistical secretary's report was very complete. Rev. H. T. Clymer, Frackville, reported fully for the delegate to the State Convention at Reading and gave material which brought forth the following resolutions, which were adopted: *Resolved*, That our League make a careful canvass of our district to bring every eligible young people's society of the Lutheran Church into affiliation with the League, and to effect the organization of a Luther League in every Lutheran congregation where none exists. The District League which makes the best record in this respect shall receive special public recognition at each State Convention. *Resolved*, That our League secure reports of work done by each local, and the same be reported to the State League. *Resolved*, That our League secure 100 new subscribers for the LUTHER LEAGUE REVIEW at the special rate of 25 cents per year. *Resolved*, That our District League collect $1 from each local League toward the support of the National General Secretary. The Extension Committee, Rev. O. W. Fischer, chairman, gave

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These are the most complete yet issued for use at young people's devotional meetings. The Lessons refer to the Gospel for each Sunday. They are both biblical, historical and missionary, and contain scriptural references, illustrations and suggestions. Junior Studies and Daily Bible Readings are also included. They are largely used and deserve to be adopted by every Lutheran Young People's Society.

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1. Life of Luther, Wackernagel 2. Spener and Francke Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4, Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

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1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss. 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

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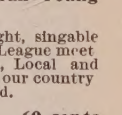

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its report, and some excellent advisory remarks were given both to the committee and to the convention by A. P. Bodey and Geo. M. Jones of Reading, who were visitors at the convention. The roll call showed more than 100 delegates, pastors and alternates present. Frackville had the largest representation. The following officers were elected for the ensuing year: Pres., Frank L. Brown, Auburn; cor. sec., Mrs. A. W. Stewart, Quakake; rec. sec., Geo. Kautter, Girardville; treas., Wm. F. F. Flail, Pottsville. G. A. Berner, Esq., Pottsville, addressed the convention on "The Present and Its Inspiration." The dues to the National and State Leagues were ordered to be paid in full. G. A. Berner and Rev. H. T. Clymer were appointed delegates to the State Convention. An invitation from the Tremont League to hold the next convention there was referred to the Executive Committee. Geo. M. Jones of Reading addressed the convention on "Six C's —Christianity, Church, Conservatism, Change, Common Sense, Care." His address was most practical and thoroughly sound in doctrine. He very pointedly showed the duty of every child of the Church of the Reformation. Frank L. Brown read a paper on "The Luther Leaguer Among His Own and His Neighbors." The President appointed the following committees: Executive—Rev. Geo. Gebert, Tamaqua, chairman; Allen Stewart, Quakake; J. E. Sheid, Tamaqua; Rev. C. C. Held, Shenandoah; Harry L. Schultz, Pottsville. Extension—Rev. O. W. Fischer, Tamaqua, chairman; G. A. Berner, Pottsville; Rev. H. L. Clymer, Frackville; F. W. Sanner, Tremont; Adolph Yanz, Minersville. The vesper services in the evening were conducted by Rev. H. T. Clymer. The following addresses were delivered: "The Deaconess and Her Work of Mercy," Rev. O. W. Fischer, Tamaqua; "The Young People's Needs," Rev. P. E. Bergeman, Ashland; "Consecrated Church Loyalty," Rev. Chas. Gable, Lansford. The committee appointed to solicit for the REVIEW reported a most liberal response. This convention was said to have been the most successful of any yet held.

Catawissa District

— The sixteenth convention of the Catawissa District Luther League was held in St. Paul's Church, Numidia, Rev. F. A. Weicksle, pastor, Friday and Saturday, August 26 and 27, the president, George Fox, presiding. The question "Why Are We Here?" was discussed by Mr. C. S. Waltz. Rev. W. Meyers addressed the convention on "The Catechetical Class," setting forth the great need of a thorough Christian education for the young, which, if properly received, would not only greatly benefit, but never leave them. At the evening session Rev. John A. W. Haas, D.D., president of Muhlenburg College, delivered a stirring address on "Does Education Pay?" The speaker certainly did justice to the subject, and no one, after hearing him, could but agree that education does pay. Professor Birch of Susquehanna University followed with an address on "The College Man," which was very well received. Rev. G. W. Genszler then spoke on "The Grace of Giving." A report of the National League Convention was given by Rev. P. Altpeter. On Saturday morning the following officers were elected: Pres., Rev. C. R. Botsford; first vice-pres., Charles Steele; sec. vice-pres., Miss Carrie Dry; third vice-pres., C. L. Pohe; rec. sec., Miss Minnie Erdman; cor. sec., Miss Sue Wampole, Shamokin; treas., C. S. Waltz. Miss Sue Wampole read a paper on the "Grace of Giving." The next convention will be held at Danville.

MARYLAND

— The Luther League of Baltimore had a delightful meeting on the evening of September 20 at St. Mark's Church. After a short business session Miss Laura Wade Rice gave a glowing account of the late convention at Buffalo, emphasizing especially its impetus to knowledge of our Church and acquaintance with all its branches, their people and their work for God. Following this was an address by the Rev. E. K. Bell, D.D., on "Impressions of Lutheran Lands." Dr. Bell has just returned from a trip through Scandinavia and Germany, and portrayed most delightfully the sterling qualities of their people, whose characters have been formed by centuries of Lutheran teachings and faith. The meeting closed with a half hour of sociability. The officers for the ensuing year are: C. E. Eldridge, pres.; Rev. Dr. W. S. Freas, vice-pres.; Morris A. Cranmer, rec. sec., Miss Blanche Hubbard, cor. sec.; Chas. Essig, treas.

DISTRICT OF COLUMBIA

— On September 16 Zion's Luther League, Washington, celebrated its first anniversary with an echo meeting of the late convention at Buffalo. All the Leagues of the city were represented. The decorations were the special design of the pastor, Rev. C. F. Bergner. League colors and the American flag were used. The delegates, Mr. Harry Fellinger, Mrs. I. Gummel of St. Mark's League and Rev. C. F. Bergner of Zion's League, gave very interesting reports of the convention. Revs. G. Brodthage and J. L. Frantz of St. John's and St. Mark's respectively, were present and spoke, and Mr. Cornelius Eckhardt spoke on denominational young people's societies. Mrs. K. Herold sang a solo and Miss M. Metzler and Miss D. Lustig sang a duet. The offering was over $300, of which $200 was given to the church. A social hour followed.

OHIO

— The Luther League in St. Luke's Lutheran Church, Mansfield, Rev. Dr. Baltzly, pastor, has assumed the support of a native worker in India.

INDIANA

— The Luther League of Zion's Lutheran Church, Mulberry, Rev. W. J. Seiberling, pastor, held a rally meeting on Sunday evening, September 18, in place of the evening service. The young people of St. Paul's Church, Frankfort, and Holy Trinity, Lafayette, with their pastors, were present. The regular topic for the day was used, "The Holy Christian Church," and excellent papers were read by different members of the local League, as follows: "What is the Church?" Miss Clara Gangner; "The Church Visible and Invisible," Miss Josie Koons; "The Attributes of the Church," Mr. J. D. Cook; "Why Unite with the Church?" Miss Bertha Kern. The pastor answered the question, "Why So Many Denominations Among Protestants?" The choir and members of the League provided excellent music, and the meeting was a success.

— A Luther League was organized in the First English Lutheran Church, Mishawaka, with the following persons as officers: Pres., N. T. Birk; sec., Miss Emma Lentz; treas., H. T. Buford; cor. sec., Rev. M. E. Boulton, the pastor of the congregation. Meetings are held biweekly on Wednesday evening.

October and the Juniors

Address Communications to Rev. C. Elvin Haupt, D.D., Lancaster, Pa.

The National Convention has greatly brought forward the Junior League movement. In a recent communication one of our most faithful workers, Miss Emma E. Mast, tells of the Junior League at Zanesville, Ohio, just one month old; and suggests that "the success of the Junior work lies entirely with the leader." "Each society is organized with different material and under different conditions." There is a devotional meeting each Sunday afternoon that has proven successful. The regular topic for the day being used."

In the make-up of the topics for discussion at the State and local conventions, it is wise and well not to forget the needs and care of the Juniors.

A Luther League badge makes a splendid reward for attendance, conduct, memorizing and the like. We know how well it serves for this; either in the form of a pin, or button.

The "Living Church" of the future is the Junior Church of to-day.

Points for Junior Church Historians

What dates in October are memorable to all Lutherans?

How old is the Reformation movement?

What great hero fell in the "Thirty Years' War?"

Where are Luther and Melanchton buried?

Whose statues are on the Luther monument at Worms, Germany? And why?

Are you a systematic Bible reader?

What department of church work can you do best?

The Topics make excellent "Home Department" studies.

Can the attendance at your meetings be in any way increased?

Could a meeting for the *parents of the Juniors* be arranged?

Watchwords for Juniors

Look! Judge! Do!

Work as promptly as you decide.

Find what you can do, and do it.

Show the world that a young Christian is worth something to the world.

Do not stop to make excuses for failures, but try again.

Have you learned the value of the word Now?

Stand firm in your perseverance.

Action is the flower upon the plant of purpose.

Daily Bible Readings

Oct. 23. XXI Trinity—Revelation 10: 1-11.
Monday—I Samuel 4: 1-11.
Tuesday—II Kings 18: 1-8.
Wednesday—II Kings 23: 1-25.
Thurseday—Philippians 1: 21-30.
Friday—I Timothy 1: 1-20.
Saturday—Galatians 2: 11-21.

Oct. 30. Reformation—Jude.
Monday—Psalm 16: 1-11.
Tuesday—Daniel 12: 1-13.
Wednesday—Malachi 3: 16-4: 6.
Thursday—John 6: 22-51.
Friday—John 3: 16-21.
Saturday—I Peter 1: 1-12.

Nov. 6. XXIII Trinity—Matthew 25: 31-46.
Monday—Psalm 136: 1-26.
Tuesday—Ecclesiastes 11: 1-10.
Wednesday—II Corinthians 1: 23-2: 17.
Thursday—Acts 28: 17-31.
Friday—Romans 15: 1-13.
Saturday—Colossians 3: 12-17.

Nov. 13. XXIV Trinity—Acts 16: 8-15.
Monday—Exodus 15: 1-18.
Tuesday—Judges 5: 1-31.
Wednesday—II Samuel 7: 18-29.
Thursday—Proverbs 3: 1-12.
Friday—I Timothy 2: 1-8.
Saturday—Luke 17: 11-19.

Nov. 20. XXV Trinity—Psalm 103.

—The Luther League of Holy Trinity Church will celebrate its eighth anniversary on Sunday evening, October 16, with a special anniversary service, in the church at Sixty-fifth street and Central Park West. The committee expect to secure as the speaker of the evening a man who is closely identified with Luther League work in New York State.

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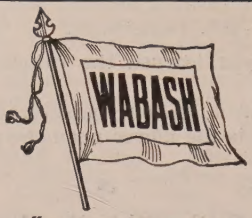

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